τὸ πρέπον εὐχαριτικὸν

I. E.

COMMUNION COMLINESSE.

Wherein is Discovered the conveniency of the peoples drawing neere to the Table in the sight thereof when they receive the Lords Supper.

With the great unfitnesse of receiving it in Pewes in *London*, for the Novelty of high and close Pewes.

The former way of receiving tending to edification by the Sacrament, the latter to the destruction thereof.

By *Ephraim Vdall*, Rector of St. *Austins London*.

COLOS. 2. 5.

For though I be absent from you in the Flesh, yet am I present with you in Spirit, joying and beholding your order and stedfastnesse of your Faith in Christ Jesus.

1 COR. 14. 26.

Let all things be done to edifying. 40. *Let all things be done decently and in order.*

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UMI

The Epistle to the Reader.

READER,

IT is ingeniously confessed, that the setting up of the Table of late like an Altar brought into many Churches, fixing it to the wall, and railing it about on the three other parts of it, whatever the intention thereof was, was not so convenient for the Communion as if it had stood in the middle of the Chancell, and the Raile beene square about it. For in the Altar way, one side of the Table was wholy lost, so that the bringing of the greatest number of Communicants at one time to the Table was neither effected, neither doe I thinke it was intended which should be our greatest care and ayme. And peradventure one part of their intention was to see that all the Communicants did kneele at the Communion according to the Act of Parliament in that case provided. But I professe another intention in that which I desire, viz. to bring the greatest number together into the Chancell in sight of the Table, both in their Pewes and in any other additionall way that may be invented, not to bee sure they kneele for though kneeling hath ever beene my practise, and the gesture I have perswaded others too as the gesture established by Law, in which perswasion I have prevailed with divers somewhat opposite, yet if the State shall thinke fit to alter that gesture my de-

ſire remains notwithſtanding as of a thing moſt fit for Communicating be the geſture whatſoever it ſhall be. And therefore, conſidering that the Lords Supper is a Communion, having alſo divers eſſentiall actions about it which are ſignes running into our ſences, and ordained to raiſe the heart inwardly, by that which is ſeene outwardly to apprehenſion of the thing that is ſignified in the ſigne, and becauſe the words of Benediction by Prayer and Thankeſgiving are appointed for the inſtruction and edification of the people in ſeperating the Elements of Bread and Wine unto that holy and Sacramentall uſe, and to raiſe them up to thankefulneſſe to God, and Prayer for ſpirituall beneſit in that heavenly banquet, which things cannot be effected but by comming up to the Table in ſight and hearing of the Miniſter, conſidering alſo how farre we are degenerated from a due manner of receiving (in London eſpecially) by a late new kind of building the Pewes ſo much higher and cloſer then heretofore, for that all the externall actions of the Miniſter, doe loſe their uſe and vertue to the greateſt part of the people, together with all the prayers and benedictions, by which the Elements are conſecrate, ſanctified and ſet a part from their Common, to that holy uſe of the Supper of the Lord, to be a ſpirituall and Sacramentall refection to the ſoule which beneſit theſe new, high, and cloſe Pewes doe evacuate and deſtroy. And withall taking notice of the ſtubborneſſe of ſome few men wedded to their will, and making it a maine part of their Religion, to thwarte & run-counter, ſetting themſelves in oppoſition to the endeavours of their Miniſters, who deſire to bring them together in Communion, for

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the honour and decency of the Sacramentall administration, and the greater ſpirituall benefit of the receivers thereof, of which Miniſters they have no juſt cauſe of any ſuſpition of Popery. Although their Miniſters have juſt cauſe to ſuſpect them of to much want of that humility that beſeemes Chriſtian people to their Paſtors and by their ſtubborneſſe, threatnings behind their backe, and perverſe and petulant carriage towards them, of too great-ſeeming want of truth, of grace, or too great blemiſh, or weakeneſſe therein crying downe their godly care this way as an innovation, and threatning them with the Parliament, *building of their high Pewes, being indeed a new thing, & forcing them to make ſome proviſion in the Chancell for the Communion, which they by their high Penes have made the body of the Church unfit for. Theſe conſidered, I have thought fit to declare my reaſons for this way of the adminiſtration of the Communion, which hath been my practiſe ſince I have been a Miniſter for about 30 yeares paſt (when innovations, were not thought of) except that about two yeares ſpace when I came firſt to London, where I found the manner of receiving the Communion in my judgement was marvelous untoward, & inconvenient to the Miniſter, and unprofitable for the people, and unworthy and incompetent to the nature of the Sacrament, and new and ſtrange to me in reſpect of the manner of communicating every where I have lived from my Youth, who have led my life in theſe places both in the Univerſity, and ſince I came from thence that have bin branded with the odious reproach of* Puritanicall *rather then that of Popiſh or formall, which is now our*

common Badge

Badge and Livery from many men that have nothing to commend them for Religious but censuring and defaming of the innocent. In which respect I tooke the opportunity of a higher matter and of another nature commended to us, and set up a square Raile in the Chancell at the Communion times onely, & that within the Pewes which were made to fold downe for that use, and went square about the Chancell, excepting the East end where the Pew was removed before I came, by this meanes I received a double row of Communicants one within the other neere the Table in a very small Chancell to the nüber of 40. or 50. at one time in the Pewes & at the Raile, & when they had received, another company after them, and so till all had received and administred with much ease, quick dispatch, and benefit to those that knew how to use a Sacrament and the Sacramentall actions thereabout, by discerning the things Sacramentall in their signes, and all this with the great willingnesse, content and approbation of the most wise, ancient, and Religious persons in my Parish, yet not so, but that some one or two (or how many I know not, but surely they are neither considerable for number age, discretion, or Religion) did puffe and blow, and threaten behind my back to bring me into the Parliament, for this dislike hath appeared onely since the Parliament and some body as I have been informed did attempt to get hands to a Petition against me, for about that time he was thought no body that had not a fling at his Minister, but that powder was too dancke to take with men, that wanted his foolish fire who ere he were, which was quickly quenched by my louing Parishioners, who for the generall have carried

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ed themselves towards me, as I answerably labour to doe to them with that loving regard that our mutuall relation doth require from us. And why hath all this bluster bin, surely only for that Raile, a slight & moveable thing set up at the Communion time alone, for the use, benefit, & ease of the Communicants to leane and stay on in kneeling downe and rising up, & to keep the Table and furniture on it at the time from being thrust and tumbled downe by the crowd of people, and then taken downe again, and set away by the walls till the next Cõmunion, which order of communicating my people hath bin honored by the presence of divers worthy and Religious personages, members of the Parliament more then once joying with us in that holy action, without any shew of dislike. Now both desiring this way of administration may be made common, if being thought expedient it shall be approved, and to give satisfaction unto all my people upon what grounds I have used this order of administration of the Sacrament, whereof generally they need no further satisfactiõ then they have already, having freely and without any reluctance observed it unto the last Communion, being a people very orderly, and willing to ease, content and incourage me in my mysterie, rather then given to oppose and quarrell with me. And also to satisfie any other capable of satisfaction by way of reason, which I confesse at this time to be a rare thing, an African Monster, and almost a stranger in our Israel, if they at leastwise be our Israelites that are the most talkative and stirring people in the broyles that be among us: And that those in the City who have heard me divers times traduced and threatned with the Parliament,

may understand the cause, and know the great offence is layd unto my charge, by any greene head, or proud heart, being alsounwilling that turbulent clamour that thinkes it selfe alone Religious, because it can cry out aloud, Popery & Innovation, and threaten men with the Parliament that feares it as little, blesse God for it as much, and pray for it more peradventure then themselves, for these causes I have writ these few lines to vindicate my reputation, that hath been blasted by some that regard not what reproach they cast on that Minister, be he whom, or what hee will, that doe's not humour them in every addle Phansie, if any man can give better reason for any differing usage, I shall lay my hand upon my mouth, if not, I could heartily wish it were so ordered to be administred in every Congregation in the Kingdome by authority, which no doubt is bound to redresse the disordered and unprofitable manner of receiving crept in, and for the present generally used among us, whereof our new, high, long, & close Pewes are the main cause, being a late & novell fashion thing, and an innovation as some men count of innovations. However I pray that our State may put us into such a way it may carry with it a suitablenesse unto that Sacred Ordinance, and the peoples benefit in the use thereof, with such ease and conveniency to the paines full Minister, as the businesse best performed will afford him, who is tyred more I am sure by the toilsome way of administring in our pewes then by reading the whole Service to the extreamest line and period. That for the distempers of some few that loue euer to be jangling, that being the especial euidence of Religion, thy doe shew us may be

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healed: that we may come from time to time to the Sacrament, administring and receiving it peaceably with united hearts that God may be glorified by us in that seruice, and his Church and people edified which is all I haue and which euery man ought to haue respect vnto, and what way soeuer this shall be, we that haue learned to liue in obedience and teach others so to doe, not being of their licentious straine that will haue nothing impos'd vppon them, shall rest in the direction of that sacred authority which we cease not to mention daily in our Prayers before the Throne of grace according our bounden duty, knowing that if they order our services aright, we shall haue the comfort, and they the praise with God, if otherwise the griefe will ours, but the sinne their owne, not ours, before the great high Court of Heaven, to which they shall be countable in that day in which the Lord shall shew himselfe from Heaven with thousands, of his glorious Saints and Angells to judge the quick and dead, which day we believe and looke for to our comforts, indeavouring in the expectation thereof to keepe a good conscience voyd of offence towards God and Man, and perswade all men so to doe, that we may stand blamelesse before his Majesty, and haue boldnesse in his appearing. But fearing the smelling of these præludory lines which I haue beene forced to in declaring mine owne innocency, should purchase me the reproach that befell the Citizens of Myndus, for the great gates of their little City; I conclude with prayer to the God of peace, that he would giue us grace to keepe the unity of the Spirit in the bond of peace, following after those things in

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love that tend to the advancing of his Kingdome in our hearts, and our mutuall edification in the grace of our Lord Christ Jesus, *to whom I am a servant, and for his sake to all men whom I seeke to please in all things tending to the furtherance of their Faith, and not otherwise; to any man be he who he will be.*

E. V.

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COMMUNION COMLINESSE.

IN the Administration of the Communion, it may be wished, that the best provision that can be devised, bee made, to have the greatest number of Communicants together at one time, at the Table, in sight thereof, and within hearing of the Minister that can be received thither. And whē they have received, that they may depart and another company come in their roome; and so, after them, a third, and a fourth, till all have received, which may bee done, in a very small Chancell, by providing, that they may sit in a double row of Communicants, the Pewes being made square about the Chancell, and one of them before the other; as it is, and hath been used in *Black-Friers*, in *London*, onely with this difference, That, whereas that Church hath the inner Pewes immoveable, because it useth not the ground for Burrall, which is used that way in other Churches: the inner Pewes may be made so, as they may

be removed, when the ground is to be uſed for Buriall; as now is practiſed in many Churches, where all the Pewes in the Church are ſo ordered, That any of them, and all of them ſucceſſively are taken up, and the ground uſed. And this order, of a double row of Pewes, may be in any Chancell of indifferent greatneſſe, that will beare two rowes of Pewes. And where the Chancell is ſo ſmall, and the roome ſo ſtrait, that only one row of Pewes may ſtand continually, there may be provided a movable Raile, or Wainſcot, to be uſed only at the Communion time, and placed within the Pewes, that the Miniſter may give the Cõmunion to them that are at the Raile or Wainſcot, and to thoſe alſo that be in the Pewes behind them; as it hath beene uſed in ſome places, by the care and Device of ſome Miniſters, that deſiring the Benefit and edification of their people, by Seeing and Hearing, and Communicating together, as members of one Body, have, in this manner, brought them together about the Table, where 40. or fifty are at one time together, about, and neere the ſame, the Pewes going round about the Chancell, and a Raile within the Pewes for the Communicants to kneele at; which after the Communion is remov'd till the next Communion. And ſo from time to time.

Reaſons for this manner of ordering the Communion.

1 FIrſt, it is moſt agreeable to CHRIST's own manner of Celebration, in the firſt Inſtitution; who ſate

ſate downe with the Twelve, *Math.* 26. 26. In which firſt celebration by our Saviour, although divers doe affirme the geſture that he uſed at the time of Sacrament doth not certainly appeare, becauſe it may be poſſible that Chriſt might ſtand up when hee bleſſed the Elements of Bread and Wine, and peradventure alſo at the Paſſover, or might uſe ſome other geſture then the firſt poſture he put himſelfe into. Of this uncertainty wee have nothing to ſay, onely this, although it be uncertaine whether he altered the geſture or no; yet this is certaine, that all his Diſciples that did communicate were with him in common at the ſame Table, within ſight and hearing of his words and actions: and to this purpoſe alſo ſerves the direction given to his Diſciples, *verſ.* 18. To goe to ſuch a man and ſay unto him, my time is at hand I will keepe the Paſſover at thy houſe with my Diſciples, and ſo anſwerably together with them, at the ſame table in the ſame roome, not in ſeverall Roomes, or ſeverall corners were they all preſent with him in the celebration.

2 It is moſt ſutable with his intention in the Sacrament; which is an outward Signe of an inward and ſpirituall Thing, to be received of the heart by Faith. Now Christ intended to uſe the Senſes, and by them to affect and worke upon the heart: which is done moſt effectually, in all, when all draw neere to ſee and behold the ſacramentall Elements, Rites and Actions about them at the Table. Wee preſſe the action of breaking the Bread againſt the Papiſt. To what end, if not that the beholders might thereby be led unto the breaking of the body 2

of Chriſt; and in like manner, by the powring out of the Wine, unto the ſhedding and effuſion of the Blood of CHRIST? Which all ſhall ſee, if there be a competent number at the Table; and few ſhall ſee, if they ſit in Pewes, ſo high, as the Pewes in *London* be. Thus all, by Seeing, and hearing; aſwell as by taking, and eating, and drinking, and ſmelling, ſhall be elevated to the ſpirttuall Actions of Faith, and comfortable apprehenſion of That, that theſe externall Actions doe repreſent unto them.

3 3. It is moſt agreeable to the natureof the Sacrament; which is not onely a Communion of the
1 *Cor*, 10 Faithfull with Chriſt, but of the Faithfull alſo one
17. with another, *For wee, that are many, are one Bread, and one Body:* but in high and ſcattered Pewes, where we are ſeperated ſo, that we can neither ſee, nor heare one the other, this Communion ſeems to be rent and divided, into ſo many ſingle Societies of twoes and threes, as there be Pewfulls in the Church, more like ſo many private Maſſes and Houſelings, than one Communion: for, in the private Maſſe, the Prieſt receiveth alone, and peradventure, at one time there may be three private Maſſes, in three ſeverall places of the ſame Church, and yet all of them make not one Communion, but are juſtly taxed by our Divines; though the people ſtand, and looke on, but receive not: and ſo, in my apprehenſion, is it worthy to be taxed, though they doe receive, if they receive it ſcattered here and there, and are ſhut up cloſe, that they neither ſee nor heare, untill the Miniſter come to the Pewes where they ſit; in which, ſometimes, there are divers Pewes,

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and they ſatte diſtant one from the other; in which there are but one, or but two Communicants, in this corner; and one or two in the other corner, and others up in the Gallery, and ſo will have the Miniſter to hunt up and downe to ſearch them out, and adminiſter unto them ſcattered here and there in ſeverall Pewes, remote one from the other. And I thinke ſhortly the Sacrament of the Lords Supper will get up into the Steeple among the Bells with us, as the Sacrament of Baptiſme hath done heretofore among the Papiſts. And I ſaid, more like to Houſlings, than a Communion; for, I ſee no great difference, betweene carrying home the Cõmunion to an houſe, and carrying it up and down to ſeverall Pewes; which are ſo cloſe & ſo remote one from the other, that there is no more Communion, in hearing and ſeeing, betweene ſome of the Cõmunicants and other, than between a ſick party at home in a chamber, to whom when the Miniſter comes, the party can heare and ſee what is ſaid and done to himſelf in particular: and many Communicants heare and ſee no more, nor otherwiſe, ſitting remote ſome of them from others, and quite out of hearing and ſeeing, and beholding, and having bodily Communion with no more, but thoſe in the ſame Pew with them; which is often, no more but one ſingle Communicant alone in a Pew by himſelfe, and rent from all the reſt of the Communicants, and receiving, as it were in a Roome or Chamber alone, as it is in Houſling of the ſicke, among the Papiſts; for with us, no ſicke perſon is allowed to receive the Communion without a competent number to Communicate with

him, *Rubrick*, before the Communion of the ſicke.

4 4 Eſpecially, this inconvenience is great in *London*, in regard of the new manner of making the Pewes there of later times; where they are built higher and longer, then heretofore they have been, fitter it may be, for greater attention, then the ancient Pewes, which were not above the middle of the body, and expoſed mens eyes to more roving and wandring, than theſe high Pewes, which are more private. But, as thoſe antient Pewes were more fit for the uſe of the Communion, becauſe of their lowneſſe; though not ſo profitable to heare, in the reſpect mentioned: ſo theſe latter Pewes, though more fit for hearing, in regard of their privacie, are, in that very reſpect, the more, and altogether unfit to receive the Communion in; becauſe, in the Communion, the ſence of ſeeing both one the other, and all the whole Action, and every particular thereof, is of great uſe, to the complete ſpirituall Utility of every ſingular and individuall Communicant.

5 5 It is the faſhion and uſage of all there formed Churches (I ſpeake not of the Geſture uſed at the Communion; for, they fit at it, divers of them; but I ſpeake of receiving of the Communicants, in a large number, by turnes, one company after another, to the Table) for, both the *French*, *Dutch*, and *Scottiſh* judge this manner of receiving fitteſt, and moſt ſutable for the Lords Supper; and ſo anſwerably is their practice. For the *French* and *Dutch*, they live among us; wee may eaſily informe our ſelves of the truth thetein. And for the *Scottiſh* church

church, ſee a booke, called, *The Government and Order of the Church of Scotland*, written by one of that Nation, that lay in *London*, during the Treaty, *cap.* 5. *pag.* 24.

It hath beene the ancient practice of the church of *England*, continued ſince the Reformation, in many churches. And what other conſtruction can bee made of thoſe words of the ſervice as the Communion, *viz.* Draw neere, and receive? Intending whether the Communion were adminiſtred in the chancell, or Body of the church, the Table ſhould ſtand in the middeſt, and the Communicants come neere about it: which, notwithſtanding, was, moſt commonly done in the chancell: for, Communicating in Pewes, ſo generally as of late, is but a late uſage; and, at firſt, was practiſed but by ſome few particular Miniſters, as they ſuppoſed it moſt convenient, that all might be neereſt together, to ſee and heare: which, in ſome places, when the Pewes were low, and the chancell little, or inconveniently diſtant from the body of the church, was done in the body of the church, with more convenience for the Communion of the people together: for which purpoſe it was allowed by the *Rubrick*, That the Table ſhould ſtand, at the time of the Communion, in the middeſt of the Chancell, or Body of the church; leaving it to the diſcretion of the Miniſter, to diſpoſe of it, as he ſhould judge it moſt expedient: Now, although this practice, of conſidering Miniſters be not to bee blamed in them, where the giving it in Pewes was moſt advantagious for Communion one with another, for ſeeing, hearing, being neereſt 6

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to the Table, as common gueſts together at one Board, which godly and carefull Miniſters have aymed at, in ſome places; yet, ſince the new building of the Pewes, ſo high, as they be in ſome places, and in *London*, almoſt univerſally, which is a thing come in but lately, this manner of receiving in thoſe Pewes, needs rather a Reformation, than an Imitation, much leſſe to be made a Rule, as ſome fond people would have it; who doe, but conſider not, why, what, or how they doe Religious Actions. The reaſoning is very bad, to ſay; The Booke of Common Prayer allowed, and godly Miniſters, anſwerably adminiſtred the Communion in the Pewes, being low, and when all the people might the better be in Communion one with another, and ſee, and heare, as common gueſts at one Table; therefore now we ſhould have the Communion in Pewes, ſo high and private, that we neither heare nor ſee, either the Table, Miniſter, or one another. If therefore the Communion be adminiſtred in the Pewes, they muſt be cut downe, as much as lately they have beene advanced, or the giving the Communion in them, is a new and ſtrange manner of communicating, differing farre from the ancient manner, and from the intention of thoſe Miniſters, who firſt adminiſtred it in the body of the church. And, certainly, if the late reviving of the ancient manner of bringing up the people, by turnes, into the Chancell, to the Table, had beene ſo wiſe, as to have made uſe of the whole Chancell, aſwell as of the Raile, for receiving a greater number than the Raile only would receive, and ſo happy, as to

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have eſcaped the folly of creating an Altar, and then worſhipping the workes of their owne hands, it had beene incomparably convenient, and commendable above this ſcattered receiving, up and downe, in high and private Pewes, ſo inconvenient, by their privacy, for the Communion, that there is ſcarce the face, or ſhew of Communion, in that way of Adminiſtration.

7 It is a needleſſe wearineſſe put upon the Miniſters, to goe up and downe the church, reaching and ſtretching, rending and tearing themſelves in long Pewes, to hold forth the Elements, over foure or five perſons; the Miniſters being ſometimes aged, ſometimes ſickly, or afflicted with one painfull infirmity or other; by which meanes they are not alwaies men of activity and fitneſſe to ſuch imployments: which many people have leſſe regard unto, than to their Horſe; to which the righteous man is mercifull. *Prov.* 12. 10. 7

8 It is alſo an occaſion, often in this way of adminiſtring, of ſhedding and ſpilling the Bread and Wine upon the ground, or on the peoples heads; which, by reaſon of this reaching and ſtretching, cannot be avoyded. 8

9 It is a tedious miſexpence of time, where there be many Communicants, as it is in *London*; and thereby a diſabling of the Miniſter, farre more than the other way, to the afternoones labour; as they can ſpeake by experience, which have tryed both the wayes; and find this deſired way more quick of diſpatch by halfe, than the other; and themſelves more able, both in body and minde; to the afternoones 9

noones imployment, by gaining time to future thoughts, and reſerving greater ſtrength and vigour to that worke, to which they ſhould have all helpe and encouragement.

10 10. It may alſo be ſuppoſed more ſutable to the nature of the Lords Supper, that his Gueſts, whom he hath invited to his Table, ſhould come neare unto it, of themſelves, to feed thereat, than that the Miniſter of Chriſt, that repreſents the Lord Jesvs, ſhould runne up and downe after them, to ſeeke them out, where they ſit ſcattered in every corner of the Church: which no Miniſter, in any reformed Church, uſeth to doe, ſave onely the Miniſters of this Church of *England*: nor is it elſe-where impoſed on them, or expected from them; but the people rather ordered by their direction.

11 11. It cannot but be ſuppoſed far more ſeemely, to adminiſter in this deſired way, than for a Miniſter to ſtride and ſtraddle over the Laps of Maids and Women: a moſt indecent thing; which in long Pewes cannot be avoided.

12 12. It is a fit thing the Miniſter ſhould diſcerne and know the perſons he adminiſtreth unto, elſe he may receive Fooles, Mad-men, perſons excommunicate for foule offences, but hee cannot diſcerne whom he receives unto the Communion, when they ſit ſtragling, and cloſed up in high Pewes, not to be taken notice of by the Miniſter, to whom they are unſeene, untill he come upon them, and then alſo the women cannot be knowne, unleſſe he take up every womans Hat, to behold her.

13 13. It is a great inconvenience, That the Miniſter com-

comming to a Pew, and ſhall find there a perſon not fit to Communicate, that he muſt be forced to ſuſpend the Adminiſtration, and diſquiet the Congregation, in the removing of ſuch a perſon out of the Church. Whereas, if they came altogether, at one time, to the Table, or by turnes; that company, that comes together at once, would be all diſcerned; and if there were any perſon, not to be admitted, hee might be removed, before the Adminiſtration, to that company, be begun: and ſo ſhall there bee no interruption of the worke, after it is once entered upon.

2. It might be wiſhed, That in *London*, and ſuch other places, of like nature, where the ſame manner may be uſefull, that there might be ſome proviſion made of a Raile, or Wainſcot, ſtanding ſome convenient diſtance from the Communion Table, upon the Communion dayes, to keepe off the people from the Table. 2

1. For firſt, we cannot ſpare all the Chancell for that purpoſe, by ſhutting up the doores, by reaſon of the want of roome for the hearers. 1

2. And to leave the Table open, in ſuch crowds of people, as wee have, in many ſmall Churches within the Walles, would expoſe the Furniture upon it to be pulled to the ground, and the Wine to be ſpilled, by jogging the Table, unleſſe ſomething be ſet about it, at the time, to defend it from the injuries of the people: among whom, ſome are very incivill; and, in a crowde, none of them able to that decent & inoffenſive carriage, they be willing unto. 2

And, in ſome places, the Boyes doe write on the Communion Table, the Table being prepared for the Communion, and remove the veſſels of Wine that be on the Table prepared for the communion to make roome for their writing, fouling and ſpotting the linnen and table at the ſame time with inke, and in ſome places upon the communion dayes, the table-cloath and carpet are throwne over the bread, and communion veſſels of Wine which are wholly covered therewith, that they may uſe the Table at the ſame time to write on, which table uſed in that manner, ſtands all the Sermon-time more like a Corpſe brought to the church on a Beare to be buried then a Table prepared for the feaſting of the gueſts of CHRIST the Lord of heaven and earth; a miſuſage that none of us would endure towards a table prepared in our owne houſes for the entertainment of our meaneſt friends: now ſurely though neither the Table nor the Elements thereon be capable of adoration, yet theſe baſe and unworthy indignities are to be abhorred of all godly Chriſtians. Neither is it unobſervable, that when our Saviour ſent two of his Diſciples to prepare a place to eate the Paſſover and to celebrate his laſt Supper, hee directed them unto a man in whoſe houſe he would performe that action, and bids them aske for the gueſt-chamber, a chamber prepared and garniſhed which hee choſe for that purpoſe, even in the dayes of his poverty and the poverty of his Diſciples, which may inſinuate to us that as Holineſſe becomes his Houſe, ſo Comlineſſe and decency becomes his Ordinances.

3 It is very inconvenient, in the eyes of any cleanly perſon, that regards what hee receives into his body, that a crowd of people ſhould ſtand cloſe to the Table, leaning upon it, and breathing on the Bread, which the Congregation is, by and by, to eate; and breathing in the Cups, out of which they are to drinke. 3

4 And more then this, it is poſſible, that by one perſon, that thus ſtanderh neere unto, & breatheth on the Bread, eſpecially, the ſame perſon being infected with the Plague, or having a Plague-ſore on him (which is no rare thing, in our Churches of *London*) that a whole Congregation of communicants may be poiſoned: as *Henry* an Emperour, was poyſoned in the Bread; and *Victor* a Pope, was poyſoned in the Cup: to ſay nothing of other loathſome diſeaſed people. In which reſpect, ſomething abour the Table, at the Communion times, to keepe people a diſtance from the Table, is a thing very convenient and deſirable. 4

3 It may be wiſhed, that the Miniſter may bee allowed, by the Booke of Common prayer, to uſe the Prayer at the diſtribution of the Elements, *viz. The Body of our Lord* Iesvs Christ, *which was given for you, preſerve your Bodyes and Soules, &c.* once onely to every Table-full: and ſo likewiſe the Prayer at the giving of the Cup; and then to uſe onely the words, *Take, eate, &c.* and *Take, drinke, &c.* particularly to every ſingular and individuall Communicant; and not be overburthened with the repetition of thoſe Prayers to every particular Receiver: it being a needleſſe and a great labour.

Againſt the deſired way of receiving the Communion it may be objected.

1 *Obje.* IT is a great trouble to the Communicants, to riſe, and come to the Table from their Pewes, and then to returne back againe, one ſtopping and crowding the other, in the going from, and comming to the Table.

1 *Anſ.* 1 I anſwere. Where the Communicants are many, and the Roome ſmall, we cannot but meete with ſome inconveniences, which an humble and quiet ſpirit will beare with, as we doe, in *London*, in our owne dwellings, beare with a Thouſand inconveniences, by reaſon of our multitude of people, and ſtraitneſſe of place.

2 2. The inconvenience is no more than all the reformed Churches beare, without any touch of unwillingneſſe. Indeed all other Churches have learned that leſſon, *Obey them that have the overſight of you, as thoſe that watch for your ſoules*: onely our people, many of them, from their youth, grow up in a perverſe oppoſition of any thing commended to them by their Miniſter.

Heb. 13.17.

3 3. The other way, of receiving in pewes, is burthened with farre more Inconveniences, & of an higher nature; both in regard of the Communion it ſelfe, and alſo in regard of the Communicants: as hath beene before made manifeſt.

4 4. The inconvenience of the people, who are but once to remove, is not the twentieth part of the Miniſters inconvenience and labour, the other way; whoſe eaſe, and and therein his helpe to his other labours, all Chriſtians ſhould, of duety, and all good

Chriſtian

Chriſtians will, of goodwill, redeeme with ſome ſmall inconvenience to themſelves; knowing their ſtrength is not the ſtrength of Stones, and that their very paines upon one Lords-day, is more, than many of our people in *London*, that grudge once to remove out of their Pewes, at the Communion, take in a whole yeare; unleſſe it be in ſerving their pleaſure, and following ſome delights.

5 Notwithſtanding, I ſay, *Many of our people in London*; yet comparatively they are not conſiderable: for, there are tenne, if not twenty for one, that thinke it no ſuch trouble to remove once to and from the Table; but doe eſteeme it very convenient to receive in this manner. Neither are they indeed, one of an hundred, that are the cauſes of the ſtirres and troubles that are amongſt us, about the Worſhip and ſervice of GOD, that is by Law eſtabliſhed. 5

6 The Inconvenience would be nothing, if care might be taken, by the Churchwardens, as it is at the *French* and *Dutch* Churches, by the Deacons; who attend, at the comming up to the Table, to ſee that the people that come to it, come one way; and thoſe that depart, depart another way, not ſuffering them to make any ſtop, nor to be any hinderance one to another, in going and comming. 6

But the raile, at which they muſt kneele, is a Popiſh innovation. 2. *Obj.*

If the raile offend, there may be a wainſcot made inſtead thereof, at it is at *Black-fryers* Church in *London*, where reſpect hath been alwaies had to, and proviſion made for this manner of receiving; the Seats being ſo ordered, there about the 1 *Anſw.*

Table

Table, that two or three rowes of Communicants may come at one time neere it, and in view of it: which Church, certainly is beyond all exception, either of Popery, or Innovation that favours of Popery.

2 2 The Raile, indeed, is not primarily the thing men be offended at, ſo much as the kneeling, as many have confeſſed: for, at the Raile, they ſhall bee ſeene, whether they kneele, or no; which, in cloſe Pewes, may be concealed. Now, if the State ſhould thinke fit, to alter the geſture, the Raile, or any other proviſion, for the eaſe of the Communicants, in kneeling downe, and riſing up, will be needleſſe. Yet then, notwithſtanding, proviſion, for bringing the moſt, at one time, togethe to the Table, will be very convenient. And, if the State thinke fit, to continue the geſture of kneeling, the proviſion of a Raile, or any ſuch thing, for the Communicants eaſe, in kneeling, downe, and riſing up, cannot juſtly be blamed as Popiſh.

3 3 If ſuch proviſion, of either Raile, or Wainſcot, cannot conveniently bee fixed, to ſtand perpetually in every Church, becauſe of the ſmalneſſe of Roomes; yet, in many Churches, of greater largeneſſe, it may. And where it cannot be ſo, yet a moveable proviſion may be made, for the Communion dayes, and then uſed; and, after the Communion, be ſet by, till the next Communion: and ſo from time to time. And ſuch a Raile, or Wainſcot, cannot be ſubject to the imputation of Popery, being onely intended, and uſed for the eaſe and convenience of the Communicants, in Receiving, and for the bringing of them

them to gether in the greateſt number that may be to the table, in common together, as is fit to the nature of a Communion, and to defend the table and furniture therof, from the iniuries of the crowd of people before mentioned.

4 Neither can ſuch Raile, or wainſcot, or any other thing in this caſe onely vſed, be juſtly charged as an Jnnouation in Religion, more then any new thing, inuented and ſet vp in the Church for eaſe or benefit of the people: of which kind we haue diuers things daily brought into our Churches; as a wainſcot Skreene to keepe off the wind, high pewes, beneficiall that way alſo, locks to our pew doores, that we may inioy them our ſelues, larger lights and windowes, galleries, for your youth to ſit in, that were wont to ſtand at their maſters and Dames pew dores, nay, more then theſe, the pewes themſelues, for; for many yeares, after Churches were built, there were no pewes at all in Churches onely as ſome affirme, through the indulgence of the Biſhops; aged, & ſickly people, were allowed to bring a ſtoole with them, to ſit on, which healthfull and young people by little and little imitating the aged, and ſickly, and the Biſhops conniuing therat, it grew into a cuſtome with all men, and came from ſtooles unto benches, and after into pewes, and at laſt to what it is now come unto, the people ſtill altering and making new faſhions, as they found moſt beneficial for them, as they doe dayly, without any imputation of Jnnouation in religion, juſtly charged vpon them. And this we may the rather beleeue to be probable, both if we conſider, that in time 4

paſt, nothing might be erected in Churches, but by the leave and allowance of the Biſhop. And alſo, if we conſider the fewneſſe of Pewes, in ſome places of our owne Kingdome; and eſpecially in *Wales*, where they are ſcarce come yet into uſe; and in many Popiſh Counties they have no pewes, to this day, in their Churches, but communicate the people kneeling on the pavement, in the body of the Church. And moreover, if we looke upon the Churches in the *Eaſt* parts of the world, who have no pewes in their Churches, unto this day, but doe ſtand, or kneel all the time they be in the Church, according to the nature of the action they be imploied in, whether it be praying, reading of the Scripture, or Preaching: onely the aged are allowed, by their Biſhop, to bring with them crutches, to eaſe themſelves, by reſting and leaning thereupon. Now, theſe Eaſterne Churches held no Communion, of old, with the Church of *Rome*, but deteſted her, as Antichriſtian; excommunicated the Pope, as an Heretick; and held the maine Doctrines of Faith, that the Proteſtants profeſſe; did uſe a Liturgie, in many things, the ſame, for Matter and Forme, with that of the Church of *England*; they kneeled at the Communion, neere the Table, to which they drew neere, and came up unto the foote thereof; by which it ſeemes to mee, that the Liturgie is not taken out of the Maſſe; but rather, that the Maſſe crept into the Liturgie; the footſteps of it being found in many Churches, that never held Communion with the Church of *Rome*; and, that kneeling at the Communion, is not a Popiſh Ceremony, though abuſed by the Papiſts, in their

their Adoration: as alſo, that pewes are a new thing, in the Church; which are, notwithſtanding, not to be cenſured as a Popiſh Innovation: from whence I inferre, That it is lawfull without imputation of Popery, or Innovation in Religion, to invent things, that be convenient for our eaſe and benefit, or the more convenient performance of publike Adminiſtrations; as a raile, or a wainſcot, or any other thing, uſefull for the convenient giving and receiving of the Communion: I ſay, For the convenient giving and receiving of the Communion: for, as for Altars, and Railes about them, out of any opinion of Holineſſe therein; or in the Chancell, more than in the Body of the Church; or in the Table, more than in the Font; or in any other Utenſill in the Church; or any poſitive, or exhibitive reverence to be yeelded thereunto; or any religious bodily worſhip to be performed, either to the Church, or to any creature, conſecrate to any holy uſe (the Elements in the Communion not excepted) more than negative Reverence *i.e.* not to miſuſe any ſuch thing to any other imploiments, than it is deſigned to, nor to doe any unworthy and contemptible Action to them: for other conceits of Holineſſe in them, or for worſhip to them, by bowing the Body, putting off the hat to them, or any ſuch Signe, or Recognition of any excellency in them; for mine owne part, I doe eſteem ſuch veneratiõ to be an ungrounded fancie & Superſtition, and ſo ſhall doe, as long as kiſſing the Calves ſhall beare a ſinfull Imputation upon Record. *Hoſ.* 13. 2.

5 Yet farther, Admit a Raile be ſet about a Com-

munion Table, in the midſt of the Chancell, Eaſt, Weſt, North and South, for the uſe of the Communion onely, but left ſtanding continually, becauſe the trouble & charge may be great for the monethly removing of it, & ſetting it up againe; as it may fall out, in ſome places, where the Raile is great, and the Chancell ſpacious; ſo that it may be left ſtanding, out of Communion time, with more convenience than be remoued to & fro: yet ſuch a Raile is no Popiſh innovation.

1 1 It is not Popiſh, if ſome Merchants, that have beene in diverſe Popiſh Countryes and Churches report the Truth, as I beleeve they doe; who affirme, That a Raile is not in uſe with them; and that their Altars are without a Raile; neither have they any in their Churches.

2 2. It is not an innovation. This is apparent enough, in that Railes about the Table, for the uſe of the Communion, have beene the cuſtome, in many Churches, Towne and Countrey, beyond the memory of many People of 60. or 80. yeares old, who tell of Railes in the Churches, where they were borne, ever ſince their utmoſt memory: whereof there is ſufficient record in the Books of ſome Churches in London, which mention the ſetting of them up, in the beginning of Queene *Elizabeths* Reign; before which time there is no mention of them in the Books of accounts; in which they would have beene mentioned, had they beene, at any time before in uſe in Churches. By which it may appeare, that this manner of receiving the Communion, was an Act of the Reformation, at the beginning thereof;

at

at which time the Altars were broken downe, and the Table ſet in the midſt of the Chancell, with a Raile about it, in great Chancells, for the eaſe and convenience of the communicants; that they might, both come up to the Table, and have ſomething to reſt and ſtay upon, in kneeling downe, and riſing up againe; & that they might be received, in ſome good number, by companies together at the Table, as is fit, in a Communion one with another. In which reſpect, where it was found more convenient, by the ſmallneſſe of the Chancell, & pewes being then low, and fit enough for receiving in (for which they are altogether unfit now, by reaſon of their hight) it was ordered by the Rubrick in the Booke of common prayer. *That the Table ſhould ſtand, at the time of the Communion, either in the midſt of the Chancell, or in the midſt of the body of the Church*; which of them (it ſeemes) ſhould be thought fitteſt, and moſt convenient, for the people to ſee, heare, and be in Communion one with another in: the beſt profit of the people being a thing, that the Booke of common prayer often takes care for, and hath reſpect unto. And, indeed, if the people be not brought to the Table, within ſight and hearing, to what end are the ſacramentall actions, of breaking the Bread of taking the bread, of taking it by the miniſter into his hands, of powring out the wine? To what end doth he ſanctifie the elements, by bleſſing, in their owne language more, then if there were no ſacramentall actions at all, or then if the prayers, readings, thankſgivings and all were in Latine, or neither in Latine, nor in Engliſh, nor at all uſed, or

whiſpered and muttered ſecretly, as the Popiſh Preiſtes doe ſome part of their maſſe, that no body doth heare them? Which our learned men haue condemned in them, as debarring the people of their benifit by hearing. And what other pertinent reaſon was vrged not long ſince, againſt the Innouation of reading a ſecond Seruice, as they call it, at the Communion table, but this, that in many places, the Chancell was ſo farre diſtant from the body of the Church. that the people could not heare which is true of moſt Churches, and of any great Church, as was the complaint of the people of *Grantham* againſt their Vicar in that caſe, and it is a ſufficient reaſon, of it ſelfe againſt that practice, had it no authority of law to backe it, as it hath; for Queene *Elizabeth's* Injunctions 1559 inioyne the table to be ſet ſo, when the Communion is to be celebrated as the Miniſter may be moſt conueniently heard by the Communicantes, and ſo is the Canon 82 that time of the Communion, *the table ſhall be placed in ſo good ſort, within the Church or Chancell, as therby the Miniſter may be moſt conueniently heard of the Communicants, in his prayer and adminiſtration: and Communicants alſo more conueniently, and in more number may communicate with the ſaid Miniſter.* Now, though the Canon be wormed of it's authority, yet there is great ſutableneſſe in it to Reaſon, and good ground it hath, in law, to backe it; for the booke of Common prayer in the Rubrick before morning prayer, commands the Miniſter to vſe a loud voice, and ſo in ſome other Rubricks & in that before the Leſſons, it ſaith preciſely, *That the Mi-*

Miniſter ſhall ſtand, and turne himſelfe ſo, as he may beſt be heard of all that be preſent. And after, to the end the people may the better Heare, in ſuch places, where they doe ſing, the Leſſons ſhall be ſung in a plaine Tune, after the manner of diſtinct Reading, &c. The peoples hearing, and Edification thereby, being the thing the Common prayer Booke often takes eſpeciall care of: and this agreeable to divine Direction, where the Apoſtle ordering that all things be done to Edification, forbids the ſpeaking in a ſtrange Language, affirming, if he utter words, not eaſy to be underſtood, How ſhall it be knowne what is ſpoken; for we ſhall ſpeake in the Aire, and be both Speaker, and hearer, as *Barbarians* one to another. If then, the reading of the ſecond Service, as they called it, at the Communion Table, the people being in the Body of the Church, and therefore unable to heare, was deſervedly condemned, as an unfit uſage: why ſhould we judge otherwiſe, of the peoples abiding in their Pewes, at the Communion time? (Wherein there is, not onely uſe of the hearing, but of the ſeeing and beholding alſo; which, unleſſe they be uſed, the Miniſter and they, are as dumbe, and deafe and blind one to another) why, I ſay, this uſage, in Communion time, ſhould not be condemned, as unfit and unprofitable alſo, ſeemes to me an abſurd thing, and void of ſence and reaſon. 1 *Cor.* 14. 9.

All

All these things considered (notwithstanding the Abuse crept in, of late, about a Railed Altar) it will follow, that such kinde of provision, as is fit for the Communion, may be provided, and used lawfully, and ought so to be; that the Ordinance of Christ, by unfit and indecent Administration, may not lose its Honour, nor the people their best advantage and profit, because of the Superstition of some men, that have gone beyond the conveniency of the celebration thereof, in over-high respects to the Table, whereon, and the place wherein, it is usually administred.

—— Si quid novisti rectius istis,
Candidus imperti; si non, his utere mecum.

FINIS.